INTERESTING EXPLORATIONS AND DIS-

COVERIES IN AFRICA. Cerrespondence of The N. Y. Tribune. FERNAND-VAZ RIVER, Feb. 18, 1859. On the let of October I left the Gaboon River for the Camma country, but instead of going directly by the sea to the Fernand-Vaz River, I went by the lagoons or creeks which communicate from the Nazareth River to the Fernand-Vaz, in order to ascertain if these two rivers were connected, as the natives had told me. I found the mouth of the Nezareth River low and overflowed. There were no villages except those situated near the sez-shore, epposite the islands. During the whole of my journey through this labyrinth of creeks and lagoons, I did not find a single village; the banks being very low and all overflowed, the spectacle was one of utter desolation. I found no mangrove trees, the banks being almost everywhere bordered with palm trees. In some places, in the midst of these lagoons, we could hear the breakers of the sea; in other places we were too far from the shore to hear them. I found a branch of the Ogobai River flowing into these creeks, and another one from the same river, which is no other than the Mexias River. The Ogobai and the Nazareth Rivers are formed in the interior by the River o-Anengs, the last one being formed by the Rembo Alcong, the last one and the Rembo Okanda Rivers. Finally, I went through a branch of the Novulcanai River, which is a branch of the Ogobai falling into the Fernand-Vaz River. So the river of this portion of the interior has three main branches-the Nazareth, the Mexias and the Ogobai Rivers. the last one being one of the feeders of the Fer-pand-Vaz River. As soon as I had ascertained these facts I came to the conclusion that the interior rivers, flowing out in these branches, were much larger than it was supposed, and resolved to explore them immediately. I was two days and two nights crossing the creeks between the Nazareth and the Fernand-Vaz. Unfortunately the natives along the Ogobai made a compact long ago
with the Cape Lopez people never to let any white
man go up the river; and, knowing that several of
my personal friends had failed in that undertaking, I resolved to ascend the Fernand-Vaz River to the Town of Goumbee, whose chief is the most influential man of the Camma country, and who is a friend of mine, and who has the command of the river, and to ask him for people to guide me into the interior; then to proceed in and until I should meet the great river. Goumbee Village is 90 miles up the Fernand-Vaz River; its chief, King Quengueza, belongs to the Abouya family of the Commi or Camma tribe, and is the oldest king of the river. Through his influence and with his people he helped me to pursue my journey. From Goumbee I ascended the Rembo-Ovenga 70 miles until I reached the Ofou-

bou River, which falls into the Remoo-Ovenga, ascended the Ofoubou about 10 miles, then left the

river for an inland journey through the Bakalai tribe, the bushmen of Western Equatorial Africa.

I reached the prairies of the interior, where the Ashira tribe is situated, after a journey of 210 miles.

This new sight was most magnificent. I could see

in the vast landscape spread before me, prairies,

tiful lakes. In a north-west direction are the mountains known to this people by the name of

Nkoumou-Nabouslee. I could see in the far dis-

tance their blue outlines and the fantastic forms of

their peaks, some of which were lost in the clouds.

tains, whose dark green folisge was quite in con-trast with the yellow grass of the prairies gently

aloping to the feet of these mountains. The River Ofoubou takes its source in the Ofoubou Mountains,

from which it takes its name. There, it is a beautiful clear rivulet. From the mountains, the sight is

one of the most beautiful I have ever seen in Africa.

The prairies may be fifty miles in length and from ten to fifteen miles in width, and among them are

from 150 to 200 villages. In the lakes are fishes called by the natives Niozi and Rous. Many are caught, especially in the dry season. All the tribes

I had seen before during my travels in Africa were

dependent on white men for their clothing, or if not, were almost in a state of nudity, wearing skins

or a kind of bark. But the Ashira people are quite different. They are generous, hospitable, and in some measure devoted to agriculture. Food is

plentiful, and while I sojourned among them I re-

ceived, by way of presents, many goats, fowls and

bunches of plantains. Of course, two or three days afterward most of them expect something in

return from you, the white men being to them the personification of wealth. The Ashira people cultivate plantain, manioc, sweet potato, ground

nuts, two kinds of gnomes, sugar-cane, and, to

some extent, cotton for their own use in making

bags. They cultivate tobacco in large quantity

and carry on a large trade with the other tribes of the interior in this last article. They make their own cloth, called Ndengui. It is made with the

ite to the Nkoumou-Naboualce I could see Opposite to the Nkoumou-Naboualee I could see the beautiful Andélè and Ofoubou Orérè Moun

bills, dales, mountains,

forests, streams and beau

leaves of a kind of palm tree which I have never seen before. Some of their Ndengui are very soft, and are made of different patterns. They have a beautiful black dye, with which they sometimes dye their cloth. They make also very beautiful of their Ndengui are very soft, caps. They work to some extent in iron.

The Ashira people are the most interesting people
I have yet seen in Africa. I have never seen villages kept in so good order. The walls of their houses are made with the bark of trees, and their reefs are covered with leaves, generally of the paim. The Ashira people are also the blackest people I have seen in Western Equatorial Africa; they are not very tall, but are generally well pro-portioned. The women are the handsomest among portioned. The women are the handsomest among the black tribes I have visited. Most of them have given up the custom of filing their teeth sharp, and only sharpen them a little in the middle. It was with great trouble that I could persuade this people that I could not accept any of their sisters daughters or wives; that it was not the fashion of the white man. Unlike many other tribes, they do not marry their daughters, and do not put them into nds of their husbands until they have attained the age of womanhood. Unmarried girls are not allowed to wear anything; so a girl or a woman that has never been married is easy to be recognized. A young man can make his proposi-tion to the parents, who then let him know the amount of goods or slaves must to give before possessing the bride. The girl has nothing to do in the choice of her husband; she is bought, and considered almost as a slave when married. She has to provide food for her husband, who in return d to present to her from time to time brass rods, which she wears either round her neck, or in form of bracelets and anklets and beads. When he is a rich man, he has sometimes to give her one or two fathoms of cloth. The women are very fond of brass ornaments. Rich men wear two large rings on each of their ankles. Intoxicating drinks are also much liked by the Ashra people. They make two kinds; one with the sap of the palm-oil tree, which when fermented is intoxicating. The other is made of plantains, which are cut into small pieces when very ripe, and put in large jugs made by themves, containing from five When the jug is half full of the pieces of plantain, they fill it with water and let it stand for two or three days, until it is fermented. Then, early in the morning, those who have furnished the plan-tain, and the invited guests, go to the beer-house or distillery and seat themselves round the jugs, and seem to enjoy themselves until they are per-fectly drunk. Almost every village has a distillerylost every village has a distillery house. I may say that I have never been yet in any tribe, far from or near to the sea-shore in Africa, where intoxicating drinks were unknown; and when where intoxicating drinks were unknown; and when plantains are plenty in the Ashira country, drunkenness is very common. Some of the Ashira people smoke the leaves of a plant called liamba; this teaf has a most pernicious effect on them, and deprives them of their senses; often they get crazy by the use of it. I have been told by the natives that some of them, under the excitement produced by smeking this plant, disappear in a frantic state in the forest. Those who become accusatemed to sent the forest. Those who become accustomed to smoking this liamba get a craving for it, as the drunkard has for strong drink. The liamba has, in my opinion, quite as bad if not a more permicious effect on the constitution of man than alcohol. I am sorry to see that this plant is defined by the more permicious towns. Many of them remain many years at the design tast your promise.

gradually making its way toward the sea shore; it

comes from the interior.

Slavery is not only a national institution among the Ashira people—for their riches are according to their number of slaves and wives according to their number of slaves and wives according to their number of slaves and wives are said. -but numbers of their own people are sold as slaves to other tribes. Witcheraft is sometimes the cause of their selling their fellow-country men. Some people might say that they accuse people of witchersft in order to sell them, and that if there was not a slave market. there was not a slave market on the coast there would be no witchcraft. These who express that opinion forget that whatever laws the civilized orld may make for the extinction of the slave trade, they will be insufficient, for slavery is an African institution, and must be given up by her people before the interior slave-trade can stopped. As for witchcraft, it has, in my opinnothing to do with the Africana selling men true that sometimes they sell the people accused of witchcraft instead of killing them, but their belief is so firm in witchcraft that I have sometimes seen people accused of it who were put to death by their parents without any form of trial-not even their friends or relatives having the power to propose to the people to have them sold to spare their lives. The belief in witcheraft is, I think, the lives. The belief in witcheraft is, I think, the greatest curse upon Africa, especially among the tribes of the interior. When a man dies, two, three, four, five and more, are often put to death, and for a king one or two scores. But let us hope that the influence of the missionaries of the cross will gradually, as they go into the laterior, blot out this most horrible belief which puts the lives of the people in jeopardy, and which daily destroys a great

umber of people in that vast continent.

The Ashira people are very proud of their counand consider it justly far above the surrounding countries. Their love for trade is very great, and they are considered in that part of the interior of Africa as the greatest traders in the world. You see an Ashira man waiting for months, and even years, at the house of his friends of some other tribes to be intrusted either with goods, slaves, or African produce-a trust on which he expects to make a little profit.

GABOON RIVER, March 3, 1859. In my last letter I mentioned the Nkoumou-Naboualee mountains, the outlines of which I could just see from the Ashira country. When I inquired among the Ashira people what kind of a country there was beyond these mountains, they answered me that Samba and Nagoshi were at their base. After inquiries I ascertaized that Samba was a rapid which could be ascended by canoes, and Nagoshi a tremendous fall which, no doubt, stops the navigation of the river. In their superstitious fears told me that an Ocoucou, or spirit, dwells in the Nkoumou-Naboualee mountains, which, partly on account of these fears and partly on account of their hight, they have never crossed. No doubt the river crosses the range of these mountains, which produce the fail. So I could not directly cross these mountains, which were in a north-west ern direction, in order to see the falls. From the Ashira country I traveled a hundred miles through the thickest part of the forest, until I reached the Rembo-Apongi River. The rivers here in the interior of Africa take the name of the tribes which border upon them; so, after ascending the River Rembo-Apingi until you find the Aponon tribe, it is called Rembe-Aponon River. And so as you descend the river you leave the Apingi and reach the Kamba people; then the Eviya, then the Osounga, then the Avil: from the Avili you reach the Bakalai tribes; from the Bakalai you reach the Anenga tribe. Above the Anenga tribe the river is called Rembo-Ngonyai. I was obliged to leave these different tribes, as I would have been prevented from going up the river by the Ogobai people. So the Rembo-Anenga River, after having been formed by the Rembo-Okanda and Rembo-Ngonyai Rivers, divides itself into two branches, the Nazareth and Ogobai Rivers the latter one forming the Mexiss and of the Fernand-Vaz—the lagoons and creeks being formed by these two rivers. I was quite astonished at seeing the Kembo-Apingi such a deep and broad stream: I should think the river was four or five

fathems deep.

When I left the Ashira country I took with me three sons of King Olenda, who is the oldest and

most venerated of all the Ashira chiefs. Let me give you some account of my journey from the Ashira to the Apingi country. As I wrote you, we traveled all the way in an eastern direction, as we had hardly left the Ashira prairies when we were obliged, at the risk of our lives, to cross a deep and rapid river called Ovigni. As the Ashira people have no cances, we had to cross the river on suspended sticks, almost as a monkey would do in going from one tree to another. In the afternoon we began to enter a very mountainous region, and had to ascend a very high mountain ealled Occucan, and toward evening we encamped where they are most sensitive near a beautiful stream. The second day we traveled through a very hilly country and met the Ovendji River, which is here a foaming torrent. Along our route we could hear and see this river two or three hundred feet below us. The Ovigni and Ovenelji rivers unite, according to what the na-tives have told me, before falling in the Rembo-Kamba River. The third day we traveled all day turough a pouring rain; we crossed a few smi meadows, in one of which were scattered a few Bakalai villages. The soil of these meadows was rather sandy. On the fourth day, we traveled through a very woody but not very hilly country, and finally reached the banks of the Rembo-Apingi, after traveling a hundred miles. The last day, we had hardly anything to eat. I cannot express to you the astonishment of these people, when I reached their plantations on the right side of the river. We crossed it in small canoes, and paddled toward the village of King Remandji, who is the oldest and most influential Apingi King, and to whom I was recommended by his friend, King Olenda. called me by all sorts of names, and almost look upon me as a god. As soon as the news reached the Apingi towns that a white man had come among them, all the chiefs gathered together in order to ask of me to give them presents. fused to give anything. I had given a handsome present to King Remandji before. Another time, these poor ignorant people came and said kindly to me that I was a white man, and that they thought it was not right for me not to give them beads. guns, powder, brass rods, and many other things, as I could make these things without much trouble. It was with great difficulty that I could make them understand that I could not make goods, and that I had taken but a few with me to buy food for my people and myself. In fact, they said that I was making all sorts of goods in the night, and hiding them in the forest before day. light. The Ashira and Apingi people are quite anake in appearance, the former being very black, and the latter being rather red. The contrast is very great between these two tribes, and shows plainly that they belong to two distinct famules of the negro race. Their language is also different. Like the Ashiras, the Apingi people make their own cloth—rather surpassing them in the beauty of their patterns, and the softness of their Ndeugun. They are also very fond of beads, and copper and brass ornaments. They file their teeth sharp, and the women are almost disfigured by their tatooing. Guas are getting very scarce, and powder scarc yet; plates, jugs, glasses and iron pots are almost unknown; but brass keitles and Neptunes, a kind of large copper dish, are commonly seen. I saw but one man westing cloth. The Apingi were most astenished when they saw me eating their country food, and at first said that I was not a white man; they had heard that white men ate people. I fear that it was with but poor success that I tried to persuade them that white men did not eat people. Superstition is very prevalent; the Apingi country is called by the surrounding tribes the land of witches. The killing and selling of their fellow-countrymen is a common thing.

There is considerable trade between the Aping down-river people, and with the Ashira tribe. The Apingi people give ivory, slaves and country cloth; the Ashiras give them in return the white man's goods and tobacco. The towns of the Apingi people are generally small, and so are their

same place. They plant about their houses a tree the fruit of which is called ashafoe, and of which

they are very fond. Wade I was there, a man died in a neigh berieg town and according to the Apings custom, the corpse cannot be buried before eight or ten days, when it is in a perfect state of putrefaction. Then one man carries the body to the bush, where it is laid down on the surface of the ground, and around it is placed some of

the dead man's property.

The Apingi people are very fond of palm wine, and as the palm-tree is very abundant in their forests, they can get any quantity of it. They often get drunk on it; almost every day you see people drunk. During my stay among the Apingi people. I found them knd hearted toward me, and I have nothing to complain of. When I went up the river to see their villages, I was everywhere well received. I have regretted very much being unable to explore the upper part of the river, which must extend very much further into the interior. The Aponon, the Isogo and the Ashango tribes live on its banks. But the Apingi canoes being very small, I could not use them with safety in ascending the river, and should have been obliged to leave part of my people behind me. I was also too poor to have a big cance built. So I concluded to travel in an eastern direction, and to collect what I could in objects of natural history. I went as far as the ad parely shoes erou; h to return to the sea shore, and, with a heavy heart, I was obliged to retrace my steps toward the west. Finally, I reached the sea-shere after a journey of a few mouths, having penetrated about 1800 miles in an eastern direction from the Fernand-Vaz River. I could easily have gone much further into the interior. I undertook this last journey under very disadvantageous circumstances, having made many journeys for three years previous, and all my equipments being used up. In the interior I met with a range of mountains running in an eastern direction; according to what I have learned, they follow that course. All slong the coast, from Fernando Po, a range of mountains follow the coast and between the seashore and these mountains the land is generally low and the climate unhealthy, but in the interior I do not see why the classes should be unlessibly.
PAUL B. DU CHAILLU.

NOTES OF A VISIT TO HAYTI IX. Correspondence of The N. Y. Tribane.

JACMEL, Hayti, March 9, 1859. A HUNT FOR HAYTIAN PROVERBS.

The first thing that I did here as soon as I had dined and bathed was to call on the Rev. Mr. Webley, the English Baptist Missionary, in order to procure his list of Haytian proverbe, and assistance in

completing the collection. For three days I have been busily engaged in doing so-ransacking, personally or by friends, the memories of the old people and the more recent recollections of the rising generation. My success is regarded as equally asterishing with my exer-tions-Mr. Madieu, the standard historian of Hayti, pronouncing my collection the most com-plete and satisfactory ever made. I have over-heard it quietly hinted that "Monsieur petit blane me tres excentrique!" seem to think, of common mold and sound mind, would ever undertake a journey of 120 miles in the tropics for a purpose so out of the way and with no

-Well, here they are-these Negro proverbs, so zealously sought, so dearly paid for in money, time and sweat:

ONE HUNDRED HAYTIAN PROVERES. I. "When the accoma falls, every one says it is rotten wood." I quoted this proverb in my first letter from Cape Haytien. The accoma is one of the grandest trees of the Antilles. The proverb is used to express contempt for parasites who fawn to great men in their day of prosperity, and speak with contempt of them in the hour of trial, or when they fall.

11. "All kinds of food are good to eat, but every

word is not good to be spokes."

III. "Before you cross the river, don't curse the siligator's mother." The peculiarity of Hay tion oaths is that they curse not the person sworn at, but his mother. Of a list of ten oaths furnished me by a gentleman, seven were different forms of cursing semebody's mother. I will speak of this peculiarity again

IV. "A snoke that wishes to live should not walk on the highway."
V. "If you don't want fleas, don't play with

VI. "Great wind and little rain," the equivalent

for our "much cry and little wool."

VII. "Play with a monkey as much as you please, but don't touch his tail." "That is," said

a Haytian, "beware of trifling with your friends VIII. "He is throwing away trip to pick up straws." That is the Creole phrase for our "pen-

ny wise and pound foolism.

IX. "What is not good for the sack is not good for the bag." (Sauce for the goose, sauce for the

X. "The cat knows and the rat knows, and the barrel of flour remains untouched." to succeed in a dangerous or secret enterprise, do not let every one know your plans.

XI. "You must play with the dog to know if he is

lousy." The more polite and common proverbial form of expressing this truth is:

XII. "It is only the knife that knows what's in the heart of the yam."

XIII. "It's the master of the house who knows

w many mushetoes there are in the esbinet."

XIV. "The good God first, and the devil after-

XV. "The crab boasts that he is naked."

XVI. "The crab has got a shirt, but it has no trowsers." That is, there is no use in possessing superfluous things. Most of the Hayti boys are hke unto crabs in respect of clothing.

This proverb reminds me of a good joke, undoubtedly perpetrated by Faustin the First, which,

lest I forget it, in spite of all rules of rhetoric and order, I will here sandwich between these popular sayings. Faustin issued a proclamation describing and defining the costumes to be worn at Court, or in the army-I forget which-by the vaforgot to mention tribesers! The embarrass-ment crested in consequence of this oversight was were expected to appear in their shirts; but the important problem was finally solved by every one wearing such style of pants alone as pleased him

XVII. "Don't put the cat to watch the lard." XVIII. "Flies are caught with strup; not with

XIX. " Good soup may be made in an old sauce-XX. "A little hatchet will fell great wood "

XXI. "The thief does not like his companion to carry a big purse." Another proverb says the same thing about the Papalot, or native priests.

XXII. "Quickly is good; but slowly is good, too." This proverb is rather too popular in Hayti for the good of the country. I was several times confidentially informed that Rome was not built in a day; an old-fogy truth which I smended by adding-"but Chicago was." And I argued-taking the price of corner lots in the two cities as the keystone of my argument-that Chicago was more be desired in a country, especially such a country as Hayti, than Home. The Haytians should be-lieve their friends when they tell them that their old excuse for the numerous faults in their society Government and for the undeveloped condition of their country-"Nous somme jeune"-We are a young people-will no longer avail them; that a decent regard for the welfare of their race here in America, and wherever they are held in Slavery, or under a social ban-as well as a patriotic na tional pride, demands that they shall endeavor earnestly and industriously, to show, not by excuses or words, but by a country highly civilized. and by a gigantic commerce, that they are the equals in every respect to the whites, whom in war

they defeated, disgraced, and drove out of their XXIII. "Be in a hurry-but you wen't make the daylight come."

XXIV. "Yes does not go up a mountain." That

XXV. "I have signed with my name but not with my feet." I have promised to do it, but I have not set about it yet.

XXVI. "When the child dies in its mother's arms, no one reproaches."

XXVII "Before you speak turn your tongue over XXVII). "Walk fast, you'll get there to-morrow; walk slow, you'll get there to-day." (More haste least speed.)

XXIX. "The day the leaf dies is not the day

XXX. "It's not the day my mother dies that I weep." Both of these proverbs are used to express the idea that it is not notal some time after misfortune that we feel its weight. "A good horse is sure to die under its

XXXII. 'The doubey works that the horse may

be decked with gold lace. XXXIII. "A little dog msy have courage before

XXXIV. "Reproach is heavier than a barrel

XXXV. "When you eat with the devil hold

our spoon a long way off. XXXVI. The man that helps you to buy a orse with a big belly, does not help you to feed

A pig that has got two owners is of hanger.

XXXVIII "If you have never kept a dog, don't say he lidie tied up."

XXXIX. "If the child is not your own, wash
it only on one side—leave the other to its mother."

"The bird may forget; the trap,

XLI. "An empty sack can't stand upright." XLII. "To day does not kill to morrow."
XLIII. "Every day the spoon goes to the bowl's ouse, but the bowl never goes to the spoon's

XLIV. "The back part of the house has become

the frost." This phrase probably originated in the early days of National Independence, when, the ancient white rulers either banished or killed, their domesties held their lands, occupied their houses, and sat in their places of authority.

XLV. "Take care! Your tongue is longer than your arm." You are a braggart, that is, or

promise more than you can perform, or are undertaking greater enterprises than you can earry out.

XLVI. "The good God tell you to shear the sheep, but not to scratch his skin." This, proba a slave proverb; very good advice to the

slaveholder anywhere. XLVII. "When your belly is full, your heart is

XLVIII. "Having does not hinder lacking." XLIX. "A good bone never finds its way to the mouth of a good cog.

"Very bad is not death." LI. "[Asking] Pardon does not heal the

LII. "The cock wears spurs, but he is no horse-

Lill. "Hate the dog; but do not say that his teeth are black." (Give the devil his due; or, don't

paint the devil too black).

LIV. "You can't make a calabash out of a pumpkin." (You can't make a silken purse out of "An ox at the block can't say be is

afraid." That is, when you are in great danger don't cry about it. (What can't be cured must be I.VI. "A promise is a debt."

LVII. "The wild hog knows what tree he rubs

LVIII. "Credit never paid for its own head." LIX. "As long as your head is not cut off, you may wear a hat." I think this is the Haytian equivalent to our "While there's life there's hope; in the language of Dr. Watts, the Calvinistic bullad singer:
"As long as life its terms extends,
Hope's bless'd dominion never en

LX. "Four eyes are better than two," (Two

LX. Followers are order to an account of solds are better than one)

LXI. "Little by little, the bird makes its nest,"

LXII. "The day that the little checken is pleased
the very day that the hawk takes hold of him."

LXIII. "When the ox dies he leaves trouble out his skin.

LXIV. "A crab has got ten feet but he can't walk in ten roads." LXV. "If your mother is dead, go to your grandmother to be nursed." The Creole is more

conic than this translation, and the English might he; but in deference to the modesty which talks of pisno limbs and blushes when chicken legs are menned, I refrain from giving the proverb a more literal translation. It is the common form of expressing the advice, "When you can't do as well as you wish, do as well as you can."

LXVI. "If the sea were to boil, all the little fishes would be cocked." (If the sky falls we shall

catch larks.)
LXVII. "'If I had known' is always behind-

LXVIII. "You can't make pancakes withou eggs." "You can't make Sir Isaac Newton's head out of a barber's block," is the North of England

LXIX. "A day for the sportsman and a day r the bird." (Every dog has its day.) &c.

LXX. "Need aids love."

LXXI. "A ghost that has tasted salt no longer

the grave yard."
III. "I am not going to take my eyes out to LXXII.

walk with a cane." This is rather a more grace-ul expression than Young America's "Catcume LXXIII. "Your mother is dead; but my mother

ied the same day: I'm not going to leave my other's funeral to see your mother buried." This is a proverb frequently employed in refusing to at-tend to other people's business when one's own affairs need immediate care.

IXXIV. "I gave you my hall, but I did not give

LXXV. "They don't sell legs in the market-

LXXVI. "Run out of the river and fall into the sen," This, surely, is more elegant than "jump out of the frying-pan into the fire." The native African proverb, however, is even more beautiful in expression than the Creole: "Leap from the

LXXVII. " A monkey is sure of what is in his elly; but what's only in his mouth he's not sure f." (There's many a shp 'twixt the cup and

IXXVIII. "Where the laughing comes from,

there the crying comes from, too."

and sadness are ever twins.

LXXIX. "Why does the donkey make little LXXX. "Your eyes may be red, but they are not fire to burn up the savanuas;" or, "Blood-shot eyes are not torches." Applied probably, to impotent rage; but I am not certain of it. I.XXXI. "Attention is not cowardice."

LXXXII. " A dog may show you his teeth, but he can't lough, for all that." Applied to smirking, vindictive folks, who lough, as Carlyle says, some-

here, "from the teeth outward." LXXXIII. "The crab says: Play is play, but hot water is no play." (Fun to you, but death to

LXXXIV. "Cotton says he is not heavy, but take care you don't make a big bale." The Haytians, fortunately, take this advice!

LXXXV. "Asking is not thieving."
LXXXVI. "It's only the shoe that knows thether the stocking's got holes."
LXXXVII. "Teeth are not the heart." A man may laugh with you and appear friendly; but you do not see his heart—was the interpretation given of this proverb. We must judge men not by their

professions but by their acts.

LXXXVIII. "Very happy is not Paradise."

Thus far, I am indebted to Mr. Webley, whose kinduess in this and other matters I shall not soon cease to remember with gratitude LXXXIX. "Shaking the head does not break

XC. "If my heart were a snuff-box you would know what was in it."

XCI. "Hot dogs get beaten." Applied to XCII. "Eggs ought not to dance with Sometimes a threat applied by the stones."

XCIII. "You are the candle; I am the butter-MSCIV. "Man proposes, God disposes." is, saying that you will do it does not accomplish

Blacks to the Mulattoes

the neck.

XCV. "When a snake comes out of the water nd tells you that the alligator has got soro eyes-

XCVI. The skin is not stough to cover tambourine; the white man asks for a hit to cook. XCVII. "Whenever the mulatto has got an old

horse, he says the negro is not his mother. XCVIII. Giddy giddy (noise of the tambour ne) does not all the hous. I think this proverb n-cans that idleness leads to poverty, but this in-

rpretation is purely conjectural.

XCIX. "The rat has eaten up the sugar-cane, and the poor lizard dies innocent." common and popular saying: common, because so frequently applicable when poor persons suffer for the crimes of others; and popular, because it has darkly shadowed forth the grievances of the people.

Lastly—one hundredthly—I copy from the notes

of a conversation with Mr. Webley this humorous and sarcas in Haytian parable;

"The little pig said to his mother one day: Mother, what makes your mouth so large ! " Wait a little," said she, "for yours is grow

When the little pig got big, his own mouth turned out to be larger than his mother's."

One hundred choice specimens of Haytian wit wiscom are surely sufficient for a single letter; and therefore-and that all the negro my note-book garnered may not prematurely die with the present article-I reserve the rest for another communication. JAMES REDPATH.

THE BATTLE OF SOLFERING.

FRENCH ACCOUNTS.

Corresponder co of The Paris Patric. "Another glorious day. I cannot give you all the details of the battle, for as yet I do not know them; but I present briefly the facts which have come to my

were at hand. We made good use of them, but the

enemy perceiving our situation, took advan age of it

to cease his retreat for a moment. Then the Grena-

brinking or eating during all the time. To-day, as at

bury the dead and assist the wounded. We have

taken a great quantity of prisoners, and many cannon.

We have, moreover, all the good positions, and we

are on the Mincio. One or two such blows more as

A letter from Cavrians, of the 26th, to a Paris

The Emperor having arrived at Castiglione at 8

'clock in the merning, the 24th June, he first as-

conded an eminence which commands the town, and

flers an excellent point of observation. His Majesty

omediately saw that the enemy were engaged in a

Leavy struggle. In fact, considerable masses of Aus-

rians occupied the hights of formidable positions,

and the battle was raging over an extent of five

leagues, from Lake Garda to Guidizzola. The Em-

perer immediately mounted his horse, and, accom-

anied by all his staff, proceeded to Solferino. There

he combat was going on with the greatest despera-

ion. It was equally on this point that the efforts of

the army were displayed on the first victory, gained

concentrated their efforts on our right, where our

expect frequent communications.

urnal says:

"Being at Brescia on the 20th and 21st inst., we learned that the enemy had abandoned Montechiaro and Castiglione. Consequently we marched forward with the Emperor to occupy these positions. On the 21th we arrived at Cas iglione at 6 o'clock in the merning, and we found a column of our men half a league thence, fighting with the Austrians commanded by the Emperor in person, who, they say, had promised to take them to date that very evening at land this autume. Milan, and the day following to drown us all in the

Ticino. Useless to say that their army was formidable. The attack commenced at Solferino, near Castiglione and Lake Garda, on one of the mamelon-forts of the mountain chain of the Tyrol. It was not without sensible less on our side, for the two regiments, 91st and 98th of the lice, as well as the 17th battalion of Chasseurs (1st corps), had to fight with a body ten times their own in numbers, and moreover, advants-50 bushels to the scre. geously posted on this mamelen, and protected by a strong embankment which crowned its summit. Our men began to fall back overwhelmed by numbers, when a battagion of Chasseur; of the Guard, and the first regiment of the Voltigear, forming together the first brignde (Maneque's), at d'the 2d division (Camon's), rushed to their assistance; as we looked on they threw themselves again on the enemy, who was repulsed and driven from his position. We pursued them with bayonst to hand to the bottom of the ravine, where by the end of the coming week. there is another village. The firing recommenced from the windows and the roofs. It is always on these occasions that we less the most men. Nevertheless six or eight fine positions which they occupied on the numerous elevations which flank Lake Garda. Several villages beside were also carried. Finally, by sharp shooting we exhausted our ammunition, and we had only for defense our bayonets and the stones which quantity grown will be very large.

diers and Zonaves came up and joined us, and kept up the fire with the artillery while we laid in a new stock of cartridges. As soon as this was done, we charged, and they feil back on a fort in the village of Cavriana; they entrepched themselves in the houses and the stands strong, and with a fair growth of straw. steeples of the churches, whence, to tell the truth INDIAN CORN.-There are by at least one-thir I they did us great harm; but as soon as we were in possession of the hight on which the village stands, made a horrible carpage of them, and drove them back to Peschiera. While the infantry and the main guard performed these feats in the mountain, all our cavalry, which had joined us only a f-w hours since.

from ten days to two weeks later than last year. Should we escape a September frost, there will be an immense crop secured-all now depends upon that did as well on the plain to our right, where they fought the strongest Austrian cavalry. The Emperor contingency. BEANS, in many sections of the State, form an was in the midst of us, going from one point to another without fearing the f ing and the builets of the enemy, which reached that far. He encouraged us all day, and we had need of it, for we were forced to run,

well, except in localities where it was scorched a little by the trest on the night of the 3d of July. The damage, however, by the frost was not serious. But clumbing and descending hills, from 4 in the morning the man who is to become the oldest inhabitant may to 9 at right, and that under tropical heat, without " make a note of it, that, on the morning of the Fourth of July, 1859, there was a frost severe Magenta, there is a suspension of arms to allow us to | enough to damage vegetation in the western part of this State. Chass.-The hay crop is a very poor one at best.

In no section will it come up to an average, while in some places, especially west of the Genesee River, that of yesterday, and I think the enemy will have it is nearly a failure. Thousands of acres of old meadow will not pay for mowing. The open Winter damaged the grass very much, but the dry May fiaished the work begun by the Winter. I knew of one meadow of about 30 acres in Genesee County, whose owner would be glad to give all the grass upon it for two tune of hay, and there are thousands of acres as bad. East of the river there will be forage enough saved to winter the farm stock, and the same is true of the Northern Lake Counties west of it; but in the filly and dairy counties, the farmers must sell their stock, or prepare to purchase their Winter forage. A

> FRUITS .- Peaches are out of the question, but the they are enbrely destroyed.

wing, fought admirably. The Austrians, who made As a whole, should there be a good crop of core, a final effort, began to yield in about two hours. the farmers will go to their Christmas and New-Years The battle had commenced between two and three holidays worth some in llions more than they were clock in the morning. The Austrians showed great

Empeter Francis Joseph commanded in parson, and farming State of Michigan encourage us to believe catributed by his presence to sustain the valor of that the harvest of 1859 will be a fruitful ope. his troops. Driven from Solferino, the Austrians

have received, but for which we have no room. Taey are all, however, to this purport. It is dated Centervide, July 5:

cavalry made an irresistible dash (élan). Our infantry and artillery were, as usual, admirable. "The Emperor, pushing his courage to temerity, electrified his soldiers by the sang froid which he "We are just commercing our wheat harvest. Our We are just commercing our wheat narvest. Our crop is a good one; the wheat is well filled, and tolerably heavy on the ground. Our clover is harvested, and is good. Our corn promises very well, and so do the potatoes. We raise but little barley or rye in this conner, but a good deal of wheat and corn. We had never changed his position under a shower of balls and bullets. Every one trembled to witness the Empererso expose himself, and the soldiers, seeing it,

oudly expressed their regrets. His Majesty has been CROPS IN THE PROST DISTRICTS .- In nearly all the established since yesterday in the house which the States the wheat crop is by this time secured, and it Emperor of Austria had himself chosen for a residence. The enemy has sustained immense losses. s, we presume, the largest ever raised in this country. Excepting Ohio, this is probably as true of the indi-We cannot yet have the necessary details to fix the sumber of our lesses, which, though much inferior to idual States as of the whole; but in Ohio the best wheat counties suffered from the June frosts. The those of the Austrians, are considerable. Gen. Auger is the only one of our generals who is grievresult, on the whole, justifies the opinion avowed by us at the time of the frosts-that the damage done by onely wounded. The Emperor appointed him General of Division on the field of battle. It is said that the them was greatly exaggerated. Let the farmers learn Austrians are completely broken in spirit fdémorwi.dem by experience. Numerous statements have reached us of frost bitten wheat fields, which their "We so here far from telegraphic lines, so do not owners turned under, or mowed, or pastured, but where the adjoining fields which were left alone We take from a private correspondence, dated Casrecovered and gave a medium crop. The yield

> trightened than hurt. THE HAY CROP. - In New-Hampshire, hay is said to be unusually heavy this season. We hope this may prove true, as it is not so in many other States.

urprise us; it was he who should have been so, shen he saw in thirty minutes, says a dispatch, 20,000 men-miantly, cavalry and artillery-en-

eaged in battle. According to technical men, the battle of Solferine took place under conditions the least favorable for the France-Sardinian army, which had not a gazeded position, while the enemy had been intrope ed for weeks Abrupt bills, redoubts skillfully constructed and defended by a powerful artiflery-all concurred to render the Austrians

formed, under the orders of his Majosty Victor Eman-

nel, the left wing of the allied army, sustained intro-

"The King himself charged at the bend of a squal-

ren of cavary. According to the evidence before us,

100,660 men were organish to the battle, which is in

comparable for its curation cave by the battle of Hochtedt, where Latour-d'Auvergne was killed, and

where Gen. Lecoube 5 ught the Austrians till 10 at a ght, driving their from their positions by the bayo-

There is not a doubt that the enemy thought to

menthelrown number it is said.

very strong. Without exaggeration, it may be said that between the Chiese and the Mincio, the resources of art, firted to aid the value of the ground, are proeigicus; while the positions of Pezzolengo, of Solcan be justly considered as so many links of a chain

mpossible for us to breek.

CROP PROSPECTS.

An extended tour of some weeks duration, and over a good part of the State west of the meridian of Utica, has given very good opportunities for observation of es agricultural condition. The result is condensed

WINTER WHEAT .- The wheat of the grain counties, as a general thing was never better in quality, and the yield per acre a full average with any former But the breadth sown was unusually narrow, nd the result is a small comparative crop. The harvest has commenced in many of the counties, and the next ten days should the weather prove as favorable as during the past week will see the whole crop secured The crop having been so unexpectedly good, will be the means of seeding an unusual breadth of

WINTER BARLEY .- The growing of this grain has oraiderably increased in the wheat region, but has by no means become general. The plant does not stand our Winters as well as wheat or rye, and hence when there is any reasonable prospect of a crop of wheat it will not be sown. The crop is secured in espital order, and the yield satisfactory. I saw some fields to-day in Seneca County that have yielded over

WINTER RYE .- In many sections the cultivation of this plant has been steadily increasing, and it will become one of the leading straw crops, as it can be successfully grown over a much larger extent of country than either Winter wheat or Winter barley. It is a baying erep on any farm almost, and a profitable one car large towns and cities. The crops are extra good th in the straw and the grain, and will be secured

SERING OR SCHMER WHEAT .- Owing to the failure in the Winter wheat, there has been a steady increase in the breadth of land devoted to this crop, and during the last three years, until the number of bushels excoeds in the whole State the Winter wheat. Generally the plant has had a vigorous growth, and is heading ut strong, and with a good color. The hot weather, should we have a few wet days and close atmosphere, may cause the rust; but should we escape that, the

OATS. -The Oat crop, at best, will only be tolerable -not a fair average, as the late-sown are heading out very short in the straw, and the dry, hot weather will ot be favorable for their making a heavy kernel.

SPRING BARLEY is generally looking well, and the prospect is now favorable for a fair crop-about an

more acres planted to corn this year than ever before. The plant looks universally strong and healthy, and making a rapid growth; but it is, up to this date,

important crop in the farm. The plant is looking

good corn crop will help, but in any event, it is hardly essible to carry their stock through.

PASTURAGE is everywhere beginning to show the effects of the dry weather, and in some sections the grasshoppers have begun their ravages, which will criously, damage the profits of the balance of the

by Augmean in 1796. Thrice this important point was taken and re-taken; it was finally carried by the bayonet, under the eyes of the Emperor, by Forey's erop of apples will be fair, though in some sections livision. The Piedmontere, who occupied the left

he same time last year.

CROPS IN MICHIGAN.—Our accounts from the great energy; their positions were wisely chosen. The

The following is a fair sample of many letters we

country, but a good deal of wheat and corn. We had a very light frest on the 4th, but neither that nor the Jure frests did any great damage."

iglione, 26th June, the following:
"After the combat and the retreat of the enemy, throughout the region most effected by the frost, escepting certain districts in Ohlo, is considerable. is Majesty, accompanied by Baron Larrey, Physician-The farmers generally were, as we thought, more

n-Chief to the Army, visited the battle-field, caused he wounded to be looked after, and properly assisted. The feats of all the army deserve notice. General Ladmirault, an old colonel of Zouaves, was remarkable for the vigor of his attack. The cavalry, it appears, In this vicinity, particularly, a good many old fields acted remarkably well. The Sardinian corps, which | are found to give a light swath, where a different